

In the Religious World

When a Nation Chose the Second Best, The International Sunday School Lesson for March 7 is "Saul and Jonathan."—1 Sam. 9:17 to 10:1.

(BY WILLIAM T. ELLIS.)
"Do you think the Chinese will ever give up their beautiful, foolish old-fashioned garments for western dress?" inquired a missionary of a mandarin, less than ten years ago.

"No, I'm sure they will not," was the positive reply. Nevertheless, today that mandarin, like most other progressive city Chinese, is wearing European clothes. The change in fashion has seized China, even as it earlier seized Japan. Half the economic and social difficulties of the Japanese nation are due to the unreasonable desire to be like other people.

There is nothing new about that, however. Old Israel was in the same case at the time of the present lesson. Under Samuel's leadership something like national solidarity had been attained. Far-reaching social and educational institutions had been established. Song had been introduced into public worship. Religious schools had been founded. A simple and effective democracy, which was also a theocracy, was in operation.

Every sheep thinks the grass in the next pasture greener, and these Israelites, who were a people of the own young people who want above all things else to be in fashion and to do what "everybody does," had become infected with the microbe of being peculiar. All the other nations had kings, so they wanted a king also. With the same shallow reasoning that has misled men and women in all ages, they decided that to be in fashion was the ultimate goal. If we were not so guilty ourselves we should scorn these foolish old Israelites, who chose to be miserable imitators, when they might have been originators.

The Chance That Was Missed.
Imagination reels as we contemplate what might have been had the course of history had Israel under Samuel lived up to its possibilities. This was one of the most tragic of the "might have been" stories in the narrative of human progress is crowded.

Instead of the world having to wait all these centuries for a content then undiscovered, Israel would have held aloft this beacon to lighten all nations. Under Samuel the nation was a real democracy. The people ruled. Life was simple. The kingship of the individual, and his responsibility to God alone, was expressed as perhaps never before in history. Chosen men of God sought to administer justice, and to keep operative the beneficent laws of Moses, which are still in advance of the laws which govern the most civilized communities.

This was mankind's great opportunity. Israel might have been the world's agent into the just and brotherly life of a true democracy, lifting off the necks of humanity the king-curse which at this hour is drenching the world with blood. What a chance to have missed! Even the shameful failure of the Crusades seems small alongside of this.

The Right to Do Wrong.
Since man is not a mankin or an automaton, he enjoys the privilege of making a fool of himself. Destined for divine ends, he may yet go to the devil. The right to do wrong, and to free and defy God, is the price mortal pays for his godlike possibilities. A free moral agent man must be, if he is ever to conform to the image of his Maker. He can repudiate all the mad theories of the world of God for his welfare. The sons are not slaves.

In the exercise of this awesome right, Israel decided to follow the multitude to do evil rather than to follow God to do right. It rejected the divine program of a theocratic democracy, because it wanted to be in style. So a deposition of leaders waited on faithful old Samuel (one of the few characters in the Old Testament concerning whom the record has no criticism) and told him bluntly that he was old and out-of-date, and that they wanted an eye-filling king, like the nations around them. He thought of African natives trading diamonds for glass beads; of American Indians selling emeralds for a few yards of calico; of farmers bargaining old lands for paltry city houses, as we contemplate the exchange then.

Let us make no mistake about it. The present meaning of the lesson—which is of greatest significance to us—is that the mad desire to follow fashions and to be like our neighbors is responsible for many of the gravest ills of our time. National rivalry in armaments, the world-wide cause of the present world war. The effort to outvie one another in luxury—automobiles, clothes of the latest mode, ostentatious homes and lavish pleasures—these are the real reasons for our hard times. Why do boys learn to smoke and men to drink? To be like others, of course. Most sinning is mere imitation.

The men who are clamoring that America shall join the world's mad race after military and naval supremacy, and that the diplomatic corps are as grievously mistaken as those old Jews who surrendered Israel's right to be a distinctive nation, and a leader of the world. The analogy between conditions in Israel at this time of change and our own time, when all things seem to be in the melting-pot, is suggestive and significant.

Hunting Asses, Finding Thorns.
Ability to give up one's own plans sweetly, and to be willing to work well in a secondary place, are signs of size and saintship. Most men, repudiated as Samuel was, would have left the people to stew in their own juice. Achilles-like, they would say, as they sukked apart, "The people don't want me; now let them get along without me!"

Samuel, happily, was not of that sort. If God could let the people have their own way, so could he. Since the nation had chosen the second-best course, he would help it to make the most of the choice. In or out of office, Samuel was a patriot, and the centuries have saluted him. Wholeheartedly, he went in to cooperate with God and the people in making Israel a successful kingdom. God had a man for the emergency. Of course the man himself, who was a farmer, Saul, son of Kish, knew naught of his high destiny. He was out hunting some small game, and the family party had just returned. He was leaving no stone unturned to find them. The peasant had suggested that they consult Samuel, the seer, at Ramah. Saul agreed; for this leader of the people was a helper in things small and great. Thus it was

that, all unwittingly, Saul stumbled up to the story of a throne for the heathen Samuel's company the sacred oil of anointing had been poured on his head.

Is Saul Among the Prophets?
The marks of favor shown Saul by the prophet—the seat of honor at the feast—and the choicest portion of the food—are a familiar tale, of which there is never tiresome had been given to Samuel by Jehovah that Saul was the man to be crowned king. In the morning, the wondering youth was told his future, and set apart and instructed for his high office.

Thrilling, overwhelming, crushing, was the great news to the young man. Like every other epochal experience that comes to a true man, it filled him with a sense of his own undeserving. Never did the youthful giant feel so small as on that solemn day of anointing.

When he met a company of prophets, as Samuel had predicted, an access of spiritual emotion swept him from his seat. The moving, new impulses, new aspirations, fired him, and he joined his voice with theirs. Of course, the shallow cynical crowd sneered. Saul also among the prophets? But in that great hour of exaltation Saul was the spiritual being that he might become.

The Good-Looking King.
The choice of the people was necessary to make Saul king. The nation was in a transition state, without a capital or stated assembly, so Samuel called Israel to rally once more to Mizpah, there to choose by lot their first ruler, after the fashion of the world. Of course, the choice fell upon Saul.

For an unexpected emergency arose. The elected nominee could not be found! He had hidden himself among the baggage. The honor covered him with diffidence. He had fled forth, however, it was seen that "When he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people: see ye him whom Jehovah hath chosen, that there is none like him among all the people." And all the people shouted, and said "Long live the king!"

So the desire of the eyes of Israel was fulfilled. They had a king, a good-looking giant. Because "man looketh on the outward appearance," this blushing big fellow satisfied the people. They were yet to learn "God looketh on the heart." As we shall later see, Saul, like the nation itself, failed finally to rise to his possibilities. Israel was sorely punished in this splendid-appearing leader by being given its own way. Saul and the monarchy proved a poor substitute for Samuel and the theocracy.

Sweetness of Life.
Terse Comments on the Uniform of the Young People's Societies—Christian Endeavor, etc.—for March 7. "How to Make a Happier World." Prov. 3:13-18.

(BY WILLIAM T. ELLIS.)
Carried away by the glamor of conspicuous social service, we may overlook the simple truth that everybody can help make this a happier world, which, after all, is the goal of all the more pretentious efforts which most of us feel to be beyond our ability. The greatest of the influences of our age, and the youngest child playing on the kitchen floor, may alike be sweeteners of life for a circle. The extent of the influence of each of us for him to determine, but only his character. One of the songs made popular by the Billy Sunday campaign is:

"Brighten the corner where you are," Do that, and perhaps a wider room than ever imagined may be brightened also. This homely, wholesome topic could be repeated a hundred times, obligation to make life happier and easier and nobler for every person we may by any means reach.

Every noble life makes all life nobler.
An old Quaker, perhaps Stephen Gravelle, long ago wrote:
"I expect to pass through this world but once. Any good, therefore, that I can show to any fellow creature, let me show it now; let me not pass this way again."
Two men, both cosmopolites and active workers of good, were talking about what life means to them, and one said: "I often have seasons when I seriously distrust being a citizen of the world. I am not at all sure of being what we loosely call a 'success.' But I take refuge in two simple facts. One is that I have established a Christian home and reared a Christian family. The other is that I have, in many lands and at many times, made little children smile. I have given candy to kids who have never tasted candy before; I have distributed little favors to hundreds of children, and I usually give the small newboy an extra penny. This may seem too trivial to mention, but when the fog of questionings and uncertainties begins to envelop me, in the sleepless hours of the night, this inconsiderable form of service is a comfort beyond words. I know it is worth while to make life sweeter for little children."

When over the fair face of friend or foe The shadow of disgrace shall fall; Let words of blame, or proof of thus and so, Let something good be said. Forget not that no fellow-being yet May fall so low but love may lift his head. Even a cheek of shame with tears is wet, If something good be said. No generous heart may vainly turn aside In ways of sympathy; no soul so dead But may be awakened strong and glorified, If something good be said. And so I charge ye, by the thorny crown, And the cross on which the Saviour bled, And by your own soul's hope of fair release, Let something good be said! —James Whitcomb Riley.

All the world is better for everyone who is living at his best.
According to a widely-circulated anecdote, a man was imprisoned at Ladysmith during the Boer war for being a deserter. He made life harder for those who were undergoing the siege with him. As a disseminator of gloom, he was a military menace. What a task the government would have had to undertake to suppress all the discouragements! Still, that would be a sort of social sanitation. The peasant had suggested that they consult Samuel, the seer, at Ramah. Saul agreed; for this leader of the people was a helper in things small and great. Thus it was

is hard to be humble and prominent at the same time. A good rule which some men adopt is to strive to be behind good works, instead of at the head of them. Keeping out of sight themselves, they push projects to the point where others are willing to lead them. This needs both the grace of God, and a sense of humor. Trying situations arise. One gets no reward of men. All of that, however, was foreseen by Jesus when He promised the rewards of "the Father who seeth in secret." The Master made Himself of no reputation," but He saved the world. To be a helper of men is a far higher prize than to be honored of men.

Brother of Nazareth, behold, We, too, perceive this life expand Beyond the daily need, for use Thy thought must understand. Not for ourselves alone we strive, Since Thy perfection manifest, His self resign what self desired, Forcoming good for best. And in the far unfettered years, The generations we uphold, Shall reach the measure of Thy heart, The stature of Thy mind. —Riley Carman.

We are inclined to look upon bad temper as a very harmless weakness, but the Bible again and again condemns it as one of the most destructive elements in human nature.—Henry Drummond.
There is a real estate value in good neighbors. Everybody knows that two or three bad neighbors can bring down property rating. So whenever we introduce into a community a noble personality (say by making our own nobler) we are directly and definitely serving the world. And when Christ is brought into a neighborhood, He transforms it.

Smiles beget smiles. Who shows the world a pleasant face alters the aspect of many person's day.

Happiness is its habitation in the heart, and the most direct way of increasing the world's store of happiness is to help men's hearts become right. Much or most of our day's vaunted social service is only skin deep; whereas the Gospel in heart-deep. New hearts mean a new life; they who know Christ can cry, "Then shall my heart keep singing, While to the Cross I cling."

SEVEN SENTENCE SERMONS.

If thou art master, be sometimes blind; if a servant, sometimes deaf.—Fuller.

Heaven is blest with perfect rest, but the blessing of earth is toil.—Henry Van Dyke.

There was a man in our town Invested all his health, With many various aims, To win the goal of wealth; And when the same he had attained, With all his might and main, He vainly lavished all his health. —Amos R. Wells.

He who reforms himself has done more to reform the public than a host of noisy, impotent patriots.—Lavater.

Weeping may tarry for the night, but joy cometh in the morning.—Ps. 30:5.

The time is short: then be thy heart a brother's. To every heart that needs thy love in anguish; To every heart that needs the sympathy of others; The time is short. —Hesekiah Butterworth.

LESSON XXI.

The Prophecies of Obadiah, Nahum, Habakkuk and Zephaniah. Obadiah, Rev. Charles S. Hoyt. The Prophet of False Pride and Unbrotherly Neutrality. In daring has thou with the eagle vied And sought to reach the stars thy dizzy nest? The hidden rock-clefts thou inhabitest Beyond all fear, secure and satisfied. Thine heart deceives itself in its false pride. And thou, humbled by divine rebuke, Invasion's wave shall roll its angry crest. Search out thy treasures with his hungry tide. No neutral he that stands the other side, A brother's shame and sorrow makes his jest. Then joins the mob to plunder and molest. The mocker is as one that crucified. O Christ, to walk with Thee give keener Nor coward let me stand the other side! Nahum, The Prophet of Nineveh's Fall. O Nineveh thou bloody city, think Not thou canst fill thy lion's lair with ill. Of outraged justice, which no more shall drink At cruelty so vast. God makes thee drink The cup of fury thou hast brewed, which boils With Heaven's wrath. About thee slowly coils The chain thyself hast forged, link by link. Make strong thy loins; prepare thyself Stand guard! The outposts fall like figs first ripe. The gates are wide. Fierce warriors throng thy streets With fire and sword. Thy worthies and weak as women. Thou art in the grip Of one whom man may mock, but never cheats.

Habakkuk, The Prophet of a Tried but Obedient Faith. O God, so long that it must bear The prayer of faith for healing of our shame, O that thy eyes so pure that they must flame In vivid lightnings on our darkness And clarify our murky atmosphere. When wilt Thou come to manifest Thy name? To vindicate the right. Thy cause reclaim? Bold we stand on thy tower of hope, what cheer? Swift comes the answering vision; make The Lord is on His throne—keep silence, earth. Condemn the wrong, and crown the just with life; Revere his ancient work, by second birth, Flood all the world with glory, quenching strife. Till men their heritage of joy regain. Zephaniah, The Prophet of the Day of the Lord. A day of wrath, of darkness and distress, When God will search with candles, and will seize The careless doubters, settled on their lees. Who live in luxury and selfishness, With banners waving in the morning breeze. The city gates shall enter at their ease. And all its treasures spoil beyond redress. O that the day, when He, thy King, who's in the midst Of thee, shall joy o'er thee, and rest in love; Thy cast out, thy judgments' take away; Let them not see evil, since thou didst Not do it, O God, so long that it must bear.

MISS C. F. MENNINGER.
Miss Woodburn's girls will set the table and furnish a suggestion for the Y. W. class.

DETECTIVES POSING AS SCRUBWOMEN SAVE WEALTHY MEN FROM BOMB PLOT



Left to right: Patrick Walsh, Jerome Murphy and Jim Starrett.

A huge bomb plot, of which St. Patrick's Cathedral at New York, the Rockefellers, Carnegies, Vanderbilts and other wealthy men were the objects, was nipped in the bud by the work of these clever detectives, two of whom posed as scrubwomen and the third as a church usher. Frank Abarno, an Italian anarchist, was to start the reign of terror. He was caught by these detectives when he threw a bomb with fuse lighted in St. Patrick's Cathedral.

CHURCH NOTICES.

First English Lutheran church, corner Fifth and Harrison streets, Rev. E. Troxell, pastor. Morning services at 11 o'clock. Subject of sermon: "Herod's Elijah." Evening services at 7:30. Sermon subject: "The Parables of the Bible," illustrated with slides of master paintings.

Oakland M. E. church, corner Sargent and Chester streets, A. E. Peterson, pastor. The pastor's morning sermon will be taken from the text: "Feed My Sheep." In the evening, Dr. T. J. Ream, the district superintendent, will preach his farewell sermon.

Rev. Otis D. Crawford, former state evangelist of the C. H. M. society for southern California, will preach at the Salvation Army Sunday at 8 p. m. Subject: "Who Is My Leader?"

Lowman Methodist church, 1101 Morris avenue, W. M. Balch, pastor. Morning sermon by the pastor at 11 o'clock. Subject: "The Willing Compulsion." Sermon at 7:30 by the Rev. E. V. Hill, D. D.

East Side M. E. church, corner Seventh and Lime, J. F. Youngman, pastor. Morning services at 11 o'clock. Subject of sermon: "Our Leader." Evening services at 7:30.

First Spiritual Church of Progression. Services consisting of lecture and messages at Lincoln Post hall Sunday at 7:30 p. m.

Central Congregational church, corner Huntoon and Buchanan streets, Rev. Roy B. Guild, pastor. Morning services and sermon by the pastor at 11 o'clock. Let me not be deceived by Governor Arthur Capper will deliver an address on "Peace."

Church of St. Simon the Cyrenian, the Rev. Geo. Gilbert Walker, M. A., priest. Holy Eucharist at 7:30 a. m. and 11 a. m. Subject of sermon at 11 a. m.: "Heaven and Hell." Vespers at 4:30 p. m. Officiant, the Rev. Mr. Geisel.

First German M. E. church, corner Tyler and West Fifth streets, J. A. Ross, pastor. Rev. H. A. Hohenwald will occupy the pulpit at 10:45 a. m. and 7:45 p. m.

Second church of Christ, Scientist, corner Harrison and Sixth streets, Services at 11 o'clock. Subject: "Man."

J. H. Fouch will lecture at the spiritual temple buildings hall at 123 East Sixth street, Sunday afternoon at 5 o'clock.

First Swedish Baptist church, corner West Fourth and Fillmore streets, Rev. C. A. Alden, pastor. Subject of morning sermon at 11 o'clock: "Power and Powerlessness of the Kingdom of Darkness." Evening services at 7:30. Special music both morning and evening.

Central Park Christian church, corner Sixteenth and Central Park avenues, Rev. P. McPherson, minister. Communion and sermon at 11 o'clock. Subject of sermon: "Paul the Debtor." Evening sermon at 7:30. Subject: "Presenting the Right Kind of Credentials."

First Methodist Episcopal church, corner Harrison and West Sixth streets, Benjamin Young, D. D., pastor. Subject of morning sermon at 11 o'clock: "The Church and the World Problem." Evening 7:30.

German Evangelical St. Paul's church, corner Third and Hancock streets, Rev. G. H. Krueger, pastor. Sunday school at 10 a. m. and preaching at 11.

First Congregational church, corner Seventh and Harrison streets, Rev. Arthur S. Henderson, D. D.—Morning worship, 11 o'clock; sermon, "Imagination in Faith and Life." Evening service, 7:30 o'clock; sermon, "A Post-Prophecy's Word Pictures." Chorus choir at both services.

The Westminster Presbyterian church, corner College and Huntoon, Rev. Ralph Ward, pastor.—The theme at the morning service will be, "The Altar's Perpetual Fire." The evening service at 7:30 will be the second illustration.

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RALPH R. PETERSON, "THE GIFT Shop," 106 W. 8th St. Phone 1617	First Christian church, 622 Topeka avenue, O. L. Cook, minister.—Morn- ing sermon, "Worth While Worship." Evening, "Christ or Ingersoll?"	Woolen Mills. NATIONAL WOOLEN MILLS, Shapiro Bros. 108 E. 6th St. Phone 469	Woolen Mills. NATIONAL WOOLEN MILLS, Shapiro Bros. 108 E. 6th St. Phone 469
The Unity School of Christianity, 914 Topeka avenue—Address at 11 a. m. by A. B. Smith. Subject, "The Logic of Sin."	Lane Chapel—Preaching at 11 a. m. by the pastor, N. L. Smith. Also preaching at 7:30 by the pastor; sub- ject, "Miracles."	Woolen Mills. NATIONAL WOOLEN MILLS, Shapiro Bros. 108 E. 6th St. Phone 469	Woolen Mills. NATIONAL WOOLEN MILLS, Shapiro Bros. 108 E. 6th St. Phone 469
Auburndale Christian church—Mrs. Hazelrigg, the pastor, will preach at 11 o'clock on the subject, "From Bethlehem to Calvary."	First Church of Christ, Scientist, corner Huntoon and Polk streets. Services at 11 a. m. and 8 p. m. Sub- ject of lesson sermon, "Man."	Woolen Mills. NATIONAL WOOLEN MILLS, Shapiro Bros. 108 E. 6th St. Phone 469	Woolen Mills. NATIONAL WOOLEN MILLS, Shapiro Bros. 108 E. 6th St. Phone 469
Third Presbyterian church, corner East Fourth and Branner streets, Rev. E. Irwin Gilmore, D. D., pastor.—Means of Grace or How to Develop Charac- ter, subject for 11 o'clock services. Large orchestra and choir for 7:30 p. m. services; subject, "Why I Am a Presbyterian."	The Second Presbyterian church, corner North Jackson and Hicks streets. The Rev. Joseph P. Hicks, pastor. Sermon theme: "Heroes of Peace." All retired ministers and their families are invited to this ser- vice. The evening theme: "Cleanli-	Woolen Mills. NATIONAL WOOLEN MILLS, Shapiro Bros. 108 E. 6th St. Phone 469	Woolen Mills. NATIONAL WOOLEN MILLS, Shapiro Bros. 108 E. 6th St. Phone 469

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